

Liturgies THE
OFFICES,

According to the Use of

The Church of England,

For the Solemnization of

MATRIMONY;

PUBLICK AND PRIVATE

BAPTISM of INFANTS;

CHURCHING of WOMEN;

VISITATION and COMMUNION of the SICK;

And the BURIAL of the DEAD.

To which is now added,

AN APPENDIX,

Containing useful Directions for the

Due discharge of the foregoing OFFICES, and other
Articles relative to the Ministerial Function in general.

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[*Cum Privilegio.*]

Rev. M. Cattell.
Suttonford
Warwickshire



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Dec 10 1871

24th 8

The SOLEMNIZATION of MATRIMONY.

¶ *If the Persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.*

¶ *The Persons to be married shall come into the body of the Church; and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEarly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency,

A 2

signify-

Matrimony.

signifying unto us the myſtical union that is betwixt Chriſt and his Church : which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee ; and is commended of Saint Paul to be honourable among all men : and therefore is not by any to be enterpriſed, nor taken in hand unadviſedly, lightly, or wantonly, to ſatiſfy men's carnal luſts and appetites, like brute beaſts that have no underſtanding ; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God ; duly conſidering the cauſes for which Matrimony was ordained.

Fiſt, It was ordained for the procreation of children, to be brought up in the fear and nurture

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ture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such Persons, as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity, and adversity:

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

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¶ *And also, speaking unto the Persons that shall be married, he shall say;*

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *If no Impediment be alledged, then shall the Curate say unto the Man.*

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort

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comfort her, honour, and keep her in sickness and in health ; and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*
I will.

¶ *Then shall the Priest say unto the Woman,*

N. **W**ILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*
I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then*

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¶ *Then the Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth :*

I *M.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance ; and thereto I plight thee my troth.

¶ *Then shall they loose their hands ; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister ;*

I *N.* take thee *M.* to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish,

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cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my troth.

¶ *Then shall they again loose their hands ; and the Man shall give unto the Woman a Ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

WITH this Ring I thee wed,
with my body I thee
worship, and with all my worldly
goods I thee endow : In the Name
of the Father, and of the Son,
and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down ; and the Minister shall say,*

Let

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Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together, let no man put asunder.

¶ *Then*

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¶ *Then shall the Minister speak unto the People.*

FOrasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, blefs, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction
and

Matrimony.

Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

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and

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and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm.*

Beati omnes. Psal. 128.

Blessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea,

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Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or this Psalm*

Deus misereatur. Psal. 67.

GOD be merciful unto us,
and bless us : and shew us
the light of his countenance,
and be merciful unto us.

That thy way may be known
upon earth : thy saving health
among all nations.

Let the people praise thee,
O God : yea, let all the people
praise thee.

O let the nations rejoice and
be glad : for thou shalt judge
the folk righteously, and govern
the nations upon earth.

Let the people praise thee, O
God :

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God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in

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in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid ;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place ;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer ;

Answer. And let our cry come unto thee.

Minister.

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Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts ; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort ; so vouchsafe to send thy blessing upon these thy servants ; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

¶ *This*

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¶ *This next Prayer shall be omitted, where the Woman is past child-bearing.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons; that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning;
B and

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and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hast made one : O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church ; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church ; who gave himself for it, loving and cherishing it even as his own flesh ;) and also that this woman may be loving and amiable, faithful and obedient to her husband ; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord,

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Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctify and join them together in marriage; Pour upon you the riches of his grace, ſanctify, and bleſs you; that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Miniſter ſhall read as followeth;*

ALL ye that are married, or that intend to take the holy eſtate of Matrimony upon you,
B 2 hear

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hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies; he that loveth his wife, loveth himself: For no man ever yet hated his own flesh, but nourisheth

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eth and cherisheth it, even as the Lord the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Eph. 5. 25.*

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them. *Colos. 3. 19.*

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto the

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that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 *Pet.* 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church

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Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Eph. 5. 22.*

And in his Epistle to the Colossians, St. Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Colos. 3. 18.*

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on

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on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible ; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ; even as Sarah obeyed Abraham, calling him lord ; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 Pet. 3. 1.

¶ *It is convenient that the new married Persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

PUBLICK
BAPTISM of INFANTS,
In the Church.

- ¶ *Note, That there shall be for every Male-Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*
- ¶ *The Priest coming to the Font, (which is then to be filled with pure Water) and standing there shall say,*

HATH this Child been already baptized, or no?

- ¶ *If they answer, No: Then shall the Priest proceed as followeth.*

Dearly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous
mercy

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mercy he will grant to *this Child* that thing which by nature *he* cannot have, that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that
thou

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thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of
his

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his sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked

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buked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how
he

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he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good-will of our heavenly Father towards *this* *Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this* *Infant*

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fant to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the God-fathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that
our

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our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

I demand

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I demand therefore,

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and
C buried;

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buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

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Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

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Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this water
to

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to the myſtical waſhing away of ſin ; and grant that *this Child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the Child into his hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them, (if they ſhall certify him that the Child may well endure it,) he ſhall dip it in the Water diſcreetly and warily ; or elſe, pour Water upon it, ſaying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

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¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock; and do * sign him with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful foldier and servant unto *his* life's end. Amen.

* Here the Priest shall make a Cross upon the Child's Forehead.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord

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accord make our prayers unto him, that *this Child* may lead the rest of *his life* according to this beginning.

¶ *Then shall be said, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child*
by

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by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FOrasmuch as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works,

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works, to believe in God, and to serve him ; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons ; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar Tongue, and all other things which a Christian ought to know and believe to his soul's health ; and that *this Child* may be virtuously brought up to lead a godly and a christian life ; remembering always, that Baptism doth represent unto us our profession ; which is, to follow the
example

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example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say;*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

PRIVATE
BAPTISM *of* INFANTS,
In HOUSES.

¶ *Let the Minister with them that are present, say the Lord's Prayer, and so many of the following Collects as the present exigence will suffer.*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children
of

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of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

Almighty

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A Lmighty and immortal God,
the aid of all that need, the
helper of all that flee to thee for
succour, the life of them that be-
lieve, and the resurrection of the
dead; We call upon thee for *this*
Infant, that *he* coming to thy holy
Baptism, may receive remission of
his sins by spiritual regeneration.
Receive *him*, O Lord, as thou hast
promised by thy well-beloved Son,
saying, Ask, and ye shall have;
seek, and ye shall find; knock,
and it shall be opened unto you:
So give now unto us that ask;
let us that seek, find; open the
gate unto us that knock; that *this*
Infant may enjoy the everlasting
benediction of thy heavenly wash-
ing, and may come to the eternal
kingdom which thou hast promif-
ed by Christ our Lord. *Amen.*

Almighty,

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ALmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this water to the mystical washing away of sin; and grant that *this Child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

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¶ *And then the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy son, so *he* may be also of his resurrection; and that finally, with the residue of thy saints, *he* may

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may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord.

TH E Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *If the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

I Certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child;--who, &c.

¶ *But*

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¶ *But if the Child was baptized by any other lawful Minister ; then the Minister of the Parish where the Child was born or christened, shall examine whether the Child be lawfully baptized, or no ; saying,*

BY whom was this Child baptized ?

Who was present when this Child was baptized ?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity ; therefore I demand further of you,

With what matter was this Child baptized ?

With what words was this Child baptized ?

¶ *And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be ; then shall not be christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus ;*

D

I certify

Private Baptism of Infants.

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort, on this wise:

S. Mark 10. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was
much

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much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how

D 2

by

Private Baptism of Infants.

by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word,) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*; let us faithfully and devoutly give thanks unto him, and say the Prayer, which the Lord himself taught us.

OUR

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OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation through our Lord Jesus Christ, may continue

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thy *servant*, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child; which being by the God-fathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And

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And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

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Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest, taking the Child in his arms, shall say,*

WE receive this Child into the congregation of Christ's flock; and do * sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful foldier and servant unto his life's end. Amen.

** Here the Priest shall make a Cross upon the Child's Forehead.*

¶ *Then*

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¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his life* according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead
unto

Private Baptism of Infants.

unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FOrasmuch as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to
see

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see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar Tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again
for

Private Baptism of Infants.

for us ; so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church, do make such uncertain Answers to the Priest's Questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism;) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants ; saving that at the dipping of the Child in the Font, he shall use this Form of words.*

IF thou art not already baptized,
N. I baptize thee, In the Name
of the Father, and of the Son, and
of the Holy Ghost. Amen.

The OFFICE for
CHURCHING of WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct : And then the Priest shall say unto her,*

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth ; you shall therefore give hearty thanks unto God, and say ;

¶ *Then shall the Priest say, Psalm 116.*

I Am well pleased : that the Lord hath heard the voice of my prayer ;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The

The Churching of Women.

The snares of death compassed
me round about : and the pains
of hell gat hold upon me.

I found trouble and heaviness;
and I called upon the Name of
the Lord : O Lord, I beseech
thee, deliver my soul.

Gracious is the Lord, and righ-
teous : yea, our God is merciful.

The Lord preserveth the sim-
ple : I was in misery, and he
helped me.

Turn again then unto thy rest,
O my soul : for the Lord hath
rewarded thee.

And why ? thou hast delivered
my soul from death : mine eyes
from tears, and my feet from
falling.

I will walk before the Lord :
in the land of the living.

I believed, and therefore will
I speak ;

The Churching of Women.

I speak; but I was fore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or, Psalm 127.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It

The Churching of Women.

It is but lost labour that ye
haste to rise up early, and so late
take rest, and eat the bread of
carefulness : for so he giveth his
beloved sleep.

Lo, children and the fruit of
the womb : are an heritage and
gift, that cometh of the Lord.

Like as the arrows in the hand
of the giant : even so are the
young children.

Happy is the man that hath
his quiver full of them : they shall
not be ashamed, when they speak
with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O U R

The Churching of Women.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minist. Lord, hear our prayer;

E

Answer.

The Churching of Women.

Answer. And let our cry come unto thee.

Minister.

Let us pray.

O Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present; and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.*

The

The ORDER for the
VISITATION of the SICK.

¶ *When any Person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick Person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord; spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ *Then shall the Minister say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Visitation of the Sick.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister.

The Visitation of the Sick.

Minister. Be unto *him*, O Lord,
a strong tower,

Answer. From the face of *his*
enemy.

Minister. O Lord, hear our
prayers ;

Answer. And let our cry come
unto thee.

Minister.

O Lord, look down from hea-
ven, behold, visit, and relieve
this thy servant : Look upon *him*
with the eyes of thy mercy, give
him comfort and sure confidence
in thee, defend *him* from the dan-
ger of the enemy, and keep *him* in
perpetual peace and safety, thro'
Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most
merciful God and Saviour ;
extend thy accustomed goodness
to this thy servant, who is grie-

The Visitation of the Sick.

ved with sickness : Sanctify, we beseech thee, this thy fatherly correction to *him* ; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance : That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory : or else, give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness,

The Visitation of the Sick.

ness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly

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wholly unto his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Curate may end his Exhortation in this place or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he, whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them
reve-

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reverence : shall we not much rather be in subjection unto the Father of Spirits, and live ? For they verily for a few days chastened us after their own pleasure : but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction ; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses : For he himself went not up to joy, but first he suffered pain ; he entered not into his glory, before

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fore he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy
at

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at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know, whether you do believe as a christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus;*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into
heaven,

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heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick Person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.*

¶ *Here*

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¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort :*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him; of his great mercy forgive thee thine offences : And by his Authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the
sins

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sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy

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thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born:
thou

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thou art he, that took me out of my mother's womb ; my praise shall alway be of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me ; and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish, that are against my soul :
let

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let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forfake me not, O God, in mine old age, when I am grey-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

F

Thy

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Thy righteousness, O God, is very high; and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Adding this:*

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, and earth, and under the earth, do bow and obey; be now and evermore thy defence; and make thee know and feel, that there is
none

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none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the

The Visitation of the Sick.

eyes of mercy upon this Child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake: That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

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¶ *A Prayer for a sick person, when there appeareth small hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need ; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word im-

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possible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet forasmuch as in all appearance the time of *his* dissolution draweth near; so fit and prepare *him*, we beseech thee, against the hour of death; that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul
of

The Visitation of the Sick.

of this thy fervant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see, how frail and uncertain our own condition is; and so to number our days,

The Visitation of the Sick.

days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A prayer for persons troubled in mind or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures,

The Visitation of the Sick.

Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

T H E

COMMUNION of the SICK.

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion; beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALmighty, everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented

The Communion of the Sick.

presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

VErily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *Then the Priest shall proceed according to the Form prescribed for the holy Communion, beginning with this Exhortation.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your
neigh-

The Communion of the Sick.

neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *The General Confession.*

A Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily
sorry

The Communion of the Sick.

sorry for these our misdoings ;
The remembrance of them is
grievous unto us ; The burden of
them is intolerable. Have mercy
upon us, Have mercy upon us,
most merciful Father ; For thy
Son our Lord Jesus Christ's sake,
forgive us all that is past ; And
grant that we may ever hereafter
serve and please thee in newness
of life, To the honour and glory
of thy Name, Through Jesus
Christ our Lord. Amen.

¶ *Then shall the Priest pronounce this
Absolution.*

ALmighty God, our heavenly
Father, who of his great
mercy hath promised forgiveness
of sins to all them, that with
heartly repentance and true faith
turn unto him ; Have mercy
upon you ; pardon and deliver
you

The Communion of the Sick.

you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all ye that travel, and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received,
That

The Communion of the Sick.

That Christ Jesus came into the world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God :

Therefore

The Communion of the Sick.

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. *Amen.*

¶ *Then shall the Priest, kneeling down, say this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies: We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy

The Communion of the Sick.

thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ Then shall the Priest say the Prayer of Consecration, as followeth.

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death,

G

until

The Communion of the Sick.

until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood : who in the same night that he was betrayed, took bread ; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you : Do this in remembrance of me. Likewise after supper he took the cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this is my blood of the New Testament, which is shed for you,

The Communion of the Sick.

you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ *Then shall the Priest first receive the Communion in both kinds himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick Person. And when he delivereth the Bread, he shall say,*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *In delivering the Cup, he shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body
G 2 and

The Communion of the Sick.

and soul unto everlasting life.
Drink this in remembrance that
Christ's blood was shed for thee,
and be thankful.

¶ *When all have communicated, then the
Priest shall say the Lord's Prayer, the
People present repeating after him every
Petition.*

OUR Father, which art in
heaven, Hallowed be thy
Name; Thy kingdom come;
Thy will be done in earth, as it is
in heaven: Give us this day our
daily bread; And forgive us our
trespasses, as we forgive them
that trespass against us; And lead
us not into temptation, But deli-
ver us from evil: For thine is
the kingdom, and the power,
and the glory, for ever and ever.
Amen.

¶ *After*

The Communion of the Sick.

¶ *After which shall be said as followeth.*

O Lord and heavenly Father,
we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be
G 3 unworthy,

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unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Then shall be said,*

GLORY be to God on high,
and in earth peace, good
will towards men. We praise thee,
we bless thee, we worship thee,
we glorify thee, we give thanks
to thee for thy great glory, O
Lord God, heavenly King, God
the Father Almighty.

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O Lord, the only-begotten Son
Jesu Christ; O Lord God, Lamb
of God, Son of the Father, that
takest away the sins of the world,
have mercy upon us: Thou, that
takest away the sins of the world,
have mercy upon us: Thou, that
takest away the sins of the world,
receive our prayer: Thou, that
sittest at the right hand of God
the Father, have mercy upon us.

For thou only art holy; thou
only art the Lord; thou only, O
Christ, with the Holy Ghost, art
most high in the glory of God
the Father. *Amen.*

ALmighty God, who hast
promised to hear the pe-
titions of them that ask in thy
Son's Name; We beseech thee
mercifully to incline thine ears
to us that have made now our
prayers

The Communion of the Sick.

prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall conclude with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

The ORDER for the
BURIAL of the DEAD.

¶ *At the entrance of the Church-yard, the Minister going either into the Church, or towards the grave, shall say,*

I Am the resurrection and the life, saith the Lord : He that believeth in me, though he were dead, yet shall he live : And whosoever liveth and believeth in me, shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body ; yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave,

The Burial of the Dead.

gave, and the Lord hath taken away ; blessed be the Name of the Lord.

¶ *If the Minister goes into the Church, he shall read Psal. 39, or Psal. 90, or both : And after that, the Lesson taken out of I Cor. 15. 20.*

¶ *When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say ;*

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet,

The Burial of the Dead.

Yet, O Lord God most holy,
O Lord most mighty, O holy
and most merciful Saviour, de-
liver us not into the bitter pains
of eternal death.

Thou knowest, Lord, the se-
crets of our hearts; shut not thy
merciful ears to our prayers; but
spare us, Lord most holy, O God
most mighty, O holy and merci-
ful Saviour, thou most worthy
Judge eternal, suffer us not at
our last hour for any pains of
death to fall from thee.

¶ *Then while the earth shall be cast upon
the Body by some standing by, the Priest
shall say,*

FOrasmuch as it hath pleased
Almighty God of his great
mercy to take unto himself the
soul of our dear *brother* here de-
parted, we therefore commit *his*
body

The Burial of the Dead.

body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said,*

I Heard a voice from heaven, saying unto me ; Write, From henceforth blessed are the dead which die in the Lord : Even so saith the Spirit ; for they rest from their labours.

¶ *Then shall the Priest say,*

Lord, have mercy upon us

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR

The Burial of the Dead.

O UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest.

A Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries
of

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of this sinful world ; beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom ; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth shall live, though he die ; and whosoever liveth and believeth in him, shall not die eternally ;

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eternally ; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him ; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness ; that when we shall depart this life, we may rest in him, as our hope is, this our *brother* doth ; and that at the general resurrection in the last day, we may be found acceptable in thy sight ; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world : Grant this, we beseech thee, O merciful

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merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

TH E Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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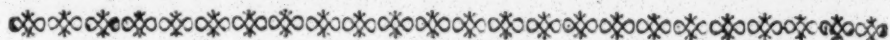
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A P P E N D I X.



Instructions relating to the due and legal Celebration of Matrimony.

BY an Act of Parliament for the better preventing of Clandestine Marriages, made in the twenty-sixth year of *George* the second, It is enacted,

I. That from and after the twenty-fifth day of *March*, in the year of our Lord One thousand seven hundred and fifty four, all Banns of Matrimony shall be published in an audible manner in the Parish Church, or in some Publick Chapel, in which Publick Chapel Banns of Matrimony have been usually published, of or belonging to such Parish or Chapelry wherein the persons to be married shall dwell, according to the form of words prescribed by the Rubrick prefixed to the Office of Matrimony in the Book of Common Prayer, upon three *Sundays* preceding the Solemnization of Marriage, during the time of morning service, or of evening service, (if there be no morning service in such Church or Chapel) upon any of those *Sundays*, immediately after the second lesson: And whensoever it shall happen that the persons to be married shall dwell in divers Parishes or Chapelries, the Banns shall in like manner be published in the Church or Chapel belonging to such Parish or Chapelry wherein each of the said persons shall dwell; and where both or either of the persons to be married shall dwell in any Extraparochial place (having no Church or Chapel wherein Banns have been usually published) then the Banns shall in like manner be published in the parish Church or Chapel belonging to some Parish or Chapelry adjoining to such Extraparochial Place: And where Banns shall be published in any Church or Chapel belonging to any Parish adjoining to such Extraparochial Place, the Parson, Vicar, Minister, or Curate, publishing such Banns, shall, in writing under his hand, certify the publication thereof, in such manner as if either of the persons to be married dwelt in such adjoining Parish; and that all other the rules prescribed by the said Rubrick,

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Rubrick, concerning the Publication of Banns and the Solemnization of Matrimony, and not hereby altered, shall be duly observed; and that in all cases where Banns shall have been published, the Marriage shall be solemnized in one of the Parish Churches or Chapels where such Banns have been published, and in no other place whatsoever.

II. That no Parson, Vicar, Minister, or Curate, shall be obliged to publish the Banns of Matrimony between any Persons whatsoever, unless the Persons to be married shall, seven days at the least before the time required for the first publication of such Banns respectively, deliver, or cause to be delivered, to such Parson, Vicar, Minister, or Curate, a notice in writing of their true christian and surnames, and of the house or houses of their respective abodes within such Parish, Chapelry, or Extraparochial Place as aforesaid, and of the time during which they have dwelt, inhabited, or lodged in such house or houses respectively.

III. That no Parson, Minister, Vicar, or Curate, solemnizing Marriages after the twenty-fifth Day of *March*, One thousand seven hundred and fifty-four, between persons, both or one of whom shall be under the age of twenty-one years, after Banns published, shall be punishable by Ecclesiastical Censures, for solemnizing such marriages without consent of parents, or guardians, whose consent is required by law, unless such Parson, Minister, Vicar, or Curate, shall have notice of the dissent of such parent or guardians; and in case such parents or guardians, or one of them, shall openly and publickly declare, or cause to be declared, in the Church or Chapel where the Banns shall be so published, at the time of such publication, his, her, or their dissent to such Marriage, such publication of Banns shall be absolutely void.

IV. That no Licence of Marriage shall, from and after the said twenty-fifth day of *March*, in the year One thousand seven hundred and fifty-four, be granted by any Archbishop, Bishop, or other Ordinary or Person having authority to grant such Licences, to solemnize any Marriage in any other Church or Chapel, than in the Parish Church or Publick Chapel of or belonging to the Parish or Chapelry, within which the usual place of abode of one of the persons to be married shall have been for the space of four weeks, immediately before the granting of such Licence; or where both, or either of the parties to be married, shall dwell in any Extraparochial Place, having no Church or Chapel wherein Banns have been usually published, then in the Parish Church or Chapel belonging to some Parish or Chapelry adjoining to such Extraparochial Place, and in no other place whatsoever.

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V. That all Parishes, where there shall be no Parish Church or Chapel belonging thereto, or none wherein Divine Service shall be usually celebrated every *Sunday*, may be deemed Extraparochial places for the purposes of this Act, but not for any other purpose.

VI. That nothing herein before contained shall be construed to extend or deprive the Archbishop of *Canterbury* and his successors, and his and their proper officers, of the right which hath hitherto been used, in virtue of a certain statute made in the twenty-fifth year of the reign of the late King *Henry the Eighth*, intituled, *An Act concerning Peter Pence and Dispensations*, of granting Special Licences to marry at any convenient time or place.

VII. That from and after the twenty-fifth day of *March*, in the year One thousand seven hundred and fifty-four, no Surrogate deputed by any Ecclesiastical Judge, who hath power to grant Licences of Marriage, shall grant any such Licence before he hath taken an oath before the said Judge faithfully to execute his office according to law, to the best of his knowledge, and hath given security by his bond in the sum of one hundred pounds to the Bishop of the Diocese, for the due and faithful execution of his said office.

VIII. That if any person shall, from and after the said twenty-fifth day of *March*, in the year One thousand seven hundred and fifty-four, solemnize Matrimony in any other place than a Church or Publick Chapel, where Banns have been usually published, unless by Special Licence from the Archbishop of *Canterbury*; or shall solemnize Matrimony without Publication of Banns, unless Licence of Marriage be first had and obtained from some person or persons having authority to grant the same; every person knowingly and wilfully so offending, and being lawfully convicted thereof, shall be deemed and adjudged to be guilty of Felony, and shall be transported to some of his Majesty's plantations in *America*, for the space of fourteen years, according to the laws in force for transportation of felons; and all Marriages solemnized from and after the twenty-fifth day of *March*, in the year One thousand seven hundred and fifty-four, in any other place than a Church or such Publick Chapel, unless by Special Licence as aforesaid, or that shall be solemnized without Publication of Banns, or Licence of Marriage from a person or persons having authority to grant the same, first had and obtained, shall be null and void to all intents and purposes whatsoever.

N. B. All prosecutions for such felony must be commenced within the space of three years after the offence committed.

IX. That

A P P E N D I X.

IX. That after the Solemnization of any Marriage under a Publication of Banns, it shall not be necessary in support of such Marriage, to give any proof of the actual dwelling of the parties in the respective Parishes or Chapelries wherein the Banns of Matrimony were published; or where the Marriage is by Licence, it shall not be necessary to give any proof that the usual place of abode of one of the parties, for the space of four weeks as aforesaid, was in the Parish or Chapelry where the Marriage was solemnized; nor shall any evidence in either of the said cases be received to prove the contrary in any suit touching the validity of such Marriage.

X. That all Marriages solemnized by Licence, after the said twenty-fifth day of *March*, One thousand seven hundred and fifty-four, where either of the parties, not being a widower or widow, shall be under the age of twenty-one years, which shall be had without the consent of the father of such of the parties so under age (if then living) first had and obtained, or if dead, of the guardian or guardians or the person of the party so under age, lawfully appointed, or one of them; and in case there shall be no such guardian or guardians, then of the mother (if living and unmarried) or if there shall be no mother living and unmarried, then of a guardian or guardians of the person appointed by the Court of *Chancery*, shall be absolutely null and void to all intents and purposes whatsoever.

XI. Nevertheless as it may happen, that the guardian or guardians, mother or mothers of the parties to be married, or one of them, so under age as aforesaid, may be *Non Compos Mentis*, or may be in parts beyond the seas, or may be induced unreasonably, and by undue motives, to abuse the trust reposed in him, her, or them, by refusing or withholding his, her, or their consent to a proper marriage; it is therefore enacted, That in case any such guardian or guardians, mother or mothers, or any of them, whose consent is made necessary as aforesaid, shall be *Non Compos Mentis*, or in parts beyond the seas, or shall refuse or withhold his, her, or their consent to the Marriage of any person; it shall and may be lawful for any person desirous of Marrying, in any of the before-mentioned cases, to apply by petition to the Lord Chancellor, Lord Keeper, or the Lords Commissioners of the Great Seal of *Great Britain* for the time being, who is and are hereby empowered to proceed upon such petition in a summary way; and in case the Marriage proposed, shall upon examination appear to be proper, the said Lord Chancellor, Lord Keeper, or Lords Commissioners of the Great Seal for the time being, shall judicially declare the same to be so by an order of court, and such order shall be

A P P E N D I X.

deemed and taken to be as good and effectual, to all intents and purposes, as if the guardian or guardians, or mother of the person so petitioning, had consented to such Marriage.

XII. But in no case whatsoever, shall any suit or proceeding be had in any Ecclesiastical Court, in order to compel a Celebration of any Marriage *in facie Ecclesiæ*, by reason of any contract of Matrimony whatsoever, whether *per verba de presenti*, or *per verba de futuro*, which shall be entered into after the twenty-fifth day of *March*, in the year One thousand seven hundred and fifty four; any law or usage to the contrary notwithstanding.

XIII. It is also enacted, That on or before the twenty-fifth day of *March*, in the year One thousand seven hundred and fifty four, and from time to time afterwards as there shall be occasion, the Churchwardens and Chapelwardens of every Parish or Chapelry shall provide proper books of vellum, or good and durable paper, in which all Marriages and Banns of Marriage respectively, there published or solemnized, shall be registered, and every page thereof shall be marked at the top with the figure of the number of every such page, beginning at the second leaf with number one; and every leaf or page so numbered, shall be ruled with lines at proper and equal distances from each other, or as near as may be; and all Banns and Marriages published or celebrated in any Church or Chapel, or within any such Parish or Chapelry, shall be respectively entered, registered, printed, or written upon, or as near as conveniently may be to such ruled lines, and shall be signed by the Parson, Vicar, Minister, or Curate, or by some other person in his presence, and by his direction; and such entries shall be made as aforesaid, on or near such lines in successive order, where the paper is not damaged or decayed by accident or length of time, until a new book shall be thought proper or necessary to be provided for the same purposes, and then the directions aforesaid shall be observed in every such new book; and all books provided as aforesaid, shall be deemed to belong to every such Parish or Chapelry respectively, and shall be carefully kept and preserved for publick Use.

XIV. And, in order to preserve the evidence of Marriages, and to make the proof thereof more certain and easy, and for the direction of Ministers in the Celebration of Marriages, and Registering thereof; it is enacted, That from and after the twenty-fifth day of *March*, in the year One thousand seven hundred and fifty-four, all Marriages shall be solemnized in the presence of two or more credible witnesses, be-
sides

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sides the Minister who shall celebrate the same; and that immediately after the Celebration of every Marriage, an Entry thereof shall be made in such Register to be kept as aforesaid; in which entry or register it shall be expressed, that the said Marriage was celebrated by Banns or Licence; and if both or either of the parties married by Licence be under age, with consent of the parents or guardians, as the case shall be; and shall be signed by the Minister with his proper addition, and also by the parties married, and attested by such two witnesses; which entry shall be made in the form or to the effect following; that is to say,

A. B. of { *the* } Parish and C. D. of { *the* } Parish
were married in this { *Church* } by { *Banns* } with Consent
of { *Parents* } this Day of
in the Year by me. J. J. { *Rector*
Vicar
Curate

This marriage was solemnized between us

A. B.	C. D.
E. F.	G. H.

in the Presence of

XV. That if any person shall, from and after the twenty fifth day of *March*, in the year One thousand seven hundred and fifty four, with intent to elude the force of this act, knowingly and wilfully insert, or cause to be inserted, in the Register Book of such Parish or Chapelry as aforesaid, any false entry of any matter or thing relating to any Marriage; or falsely make, alter, forge, or counterfeit, or cause or procure to be falsely made, altered, forged, or counterfeited, or act or assist in falsely making, altering, forging, or counterfeiting, any such entry in such register; or falsely make, alter, forge, or counterfeit, or cause or procure to be falsely made, altered, forged, or counterfeited, or assist in falsely making, altering, forging, or counterfeiting, any such Licence of Marriage as aforesaid; or utter or publish as true any such false, altered, forged, or counterfeited register as aforesaid, or copy thereof, or any such false, altered, forged, or counterfeited Licence of Marriage, knowing such Register or Licence of Marriage respectively to be false, altered, forged, or counterfeited; or if any person shall, from and after the said twenty fifth day of *March*, wilfully destroy, or cause or procure to be destroyed, any register book of Marriages, or any part of such register book, with intent to avoid any Marriage, or to subject any person to any of the penalties of this act; every person so offending, and being thereof

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thereof lawfully convicted, shall be deemed and adjudged to be guilty of felony, and shall suffer death as a felon, without benefit of clergy.

N. B. That this act, or any thing therein contained, does not extend to the Marriages of any of the Royal Family. Nor does it extend to that part of *Great Britain* called *Scotland*, nor to any Marriages amongst the people called *Quakers*, or amongst the persons professing the *Jewish* religion, where both the parties to any such Marriage shall be of the people called *Quakers*, or persons professing the *Jewish* religion respectively; nor to any Marriages solemnized beyond the seas.

Form of a CERTIFICATE *of the publication of the* BANNs of MARRIAGE.

THIS is to certify that Banns of Marriage between *John Smith*, of the Parish of *Wootton*, in the County of *Hertford*, and *Mary Hughes* of the parish of *Hampton*, in the County of *Bucks*, were published in the Parish Church of *Hampton* aforesaid, on the three *Sundays* under-written; that is to say,

On Sunday the { Eighteenth Day of *March*.
 { Twenty-fifth of *March*.
 { First of *April*.

And no impediment alledged. As witness my hand,
ROBERT LLOYD, *Minister*.

Wootton, April, 1, 1766.

To the Minister of the Parish }
 of *Hampton, Bucks.* }

CERTIFICATE of a Person's having been buried in WOOLLEN.

City of } **I** *Elizabeth Mortimer*, of the Parish of *St. Michael*
Oxford. } **I** in the City of *Oxford*, make Oath, that the
Body of *Henry Godfrey* of the Parish of *All Saints*,
was not wrapped, or put in any Sheet, Shirt,
Shift, or Coffin, lined, faced, or covered with
any Materials contrary to a late Act of Parliament;
nor with any thing but what was made of Sheeps-
Wool only. As witness my hand,

ELIZ. MORTIMER.

Sworn in the said City, this 1st Day .

of *January, 1767*, before me

P. WARD, *Mayor*.

D I R E C T I O N S

Concerning the PROPER INSTRUMENTS, to be brought to the Bishop, for obtaining Orders, Institutions, and Licences; and also concerning the things to be done after Institution or Licence obtained; as drawn up by the late Lord Bishop of London, and annexed to his printed Directions to the Clergy of his Diocese in the Year 1724.

For ORDERS.

- I. **A** Signification of the Candidate's name and place of abode.
- II. A certificate from the Churchwardens or other Parishioners of publication having been made in the Church of his design to enter into Holy Orders.
- III. Letters Testimonial of his good life and behaviour.
- IV. Certificate of his Age.
- V. The Title upon which he is to be ordained. And if he comes for Priest's Orders, he must exhibit his Letters of Orders for Deacon.

N. B. These Instruments are to be transmitted to the Bishop at least twenty days before the time of Ordination.

For INSTITUTION.

Before it.

THE Presentation to be tendered to the Bishop, and left with him to be considered. The Orders of Deacon and Priest to be exhibited to the Bishop; according to the thirty-ninth canon.

Testimonials of his former good life and behaviour, according to the thirty-ninth canon; and if he come out of another diocese, then a Testimonial from the Bishop or Ordinary of the Diocese or Place from whence he comes.

After Institution.

TO compound for his first-fruits, at the office of first-fruits, according to *Stat. 26. H. VIII. C. 3. §. 2.* unless it be a Living that is discharged, either as being a Vicarage not exceeding 10*l.* a year, or a Parsonage not exceeding ten marks in the King's books, and so discharged by

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by *Stat. 1 Eliz. C. 4. §. 29.* Or else, as not exceeding 50*l.* per annum clear value, and so discharged by *Stat. 5. Ann. C. 24. §. 1.*

To carry the Mandate of Induction to the proper office of the person to whom it is directed; and after * Induction to receive a certificate thereof from the person who inducts.

To read the Common Prayer, and declare assent and consent, within two months next after actual possession, according to *Stat. 13, 14. Car. II. C. 4. §. 6.* unless dispensed with by the Ordinary upon some lawful impediment.

To make the declaration in the Church, that he will conform to the Liturgy of the Church of *England*, as it is now by law established; and then to read the certificate of his having subscribed it before the Bishop. These to be done within three months after Institution.

To read the thirty-nine Articles, in Time of Common Prayer, with declaration of his unfeigned assent thereunto, within two months after Induction.

To take the Oath of Abjuration within three months after Institution; either in one of the courts of *Westminster*, or at the general quarter-sessions of the county, city, or place where he shall reside.

Note, It may be convenient to procure a Certificate from the Church-wardens, or other inhabitants, of having performed all the forementioned things, which are to be done in the Church; but there is no law that requires such Certificate, nor need it be in any certain form.

For every Collation to a Living of *Ten Pounds* per annum, or upwards, in the King's books, shall be paid a Six Pounds stamp duty. If the Collation is to a Living under *Ten Pounds*, a Five Shillings stamp is to be used.

* The usual form of Induction is this:

The person empowered to induct, taking the hand of the person to be inducted, lays it on the key of the Church (in the Church door) or the ring of the door (or if the Church be ruined, it is done by laying his hand on the wall, or the fence of the Churchyard) and saying, "By virtue of this Instrument (which he has from the Archdeacon) I induct you into the real, "actual, and corporal possession of the *Rectory* of *N.* with all its fruits, "members, and appurtenances." Which said, he puts the Incumbent into possession of the Church, who, when he has tolled a bell, comes forth; and the Inductor endorses a certificate of such his induction on the warrant of the Archdeacon, attested by those who were present.

For

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For a Licence to a CURACY.

A Nomination from the Incumbent; in which is to be expressed the salary proposed to be allowed for serving the Cure.

To exhibit to the Bishop his Letters of Orders.

To bring Letters Testimonial from his College; or if he come not immediately from a College, then to bring them from the neighbouring Clergy, where he has dwelt for some time before, if in the Bishop's own diocese.

In case he comes from another diocese; then, to bring Letters Testimonial from the Bishop or Ordinary of the diocese or place from whence he comes: according to the forty-eighth canon, and the eighth article of the Archbishop's directions.

Within three months after he is licensed to a perpetual Curacy; to read in the Church the declaration appointed by the Act of Uniformity, "That he will conform to the Liturgy of the Church of *England*, as it is now by law established;" and also the certificate of having subscribed it before the Bishop, according to *Stat. 13, 14. Car. II. C. 4. § 11.*

For a Licence for a LECTURE.

TO bring to the Bishop a certificate from the Minister and Churchwardens, of his having been duly elected, or an appointment under hand and seal of the person or persons who have power to appoint.

To exhibit his Orders of Deacon and Priest.

To bring testimonials of his sober and regular behaviour.

To read the thirty-nine Articles in the presence of the Bishop, according to *Stat. 13, 14 Car. II. C. 4. §. 19.*

Within three months after being licensed; to make the declaration appointed by the Act of Uniformity 13, 14 *Car. II. C. 4. § 11.* "That he will conform to the Liturgy of the Church of England, as it is by law established," in the Church where he is appointed Lecturer; and at the same time to read the certificate of his having subscribed it before the Bishop.

Dispensation for a PLURALITY.

TO obtain of the Bishop, in whose diocese the livings are, two certificates of the values in the King's books, and the reputed values and distance of such livings; one certificate for the Lord Archbishop of *Canterbury*, and the other for the Lord Chancellor. And if the livings lie in two dioceses, then two certificates, as aforesaid, are to be obtained from

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from each Bishop; each certifying the value in the King's books, and the reputed value of the living in his own diocese; and both of them the distance of the two livings.

To bring two papers of testimonials from the neighbouring Clergy, concerning his behaviour and conversation; one for the Archbishop of *Canterbury*, and the other for the Bishop of the diocese.

To exhibit to the Archbishop his Letters of Orders, of Deacon and Priest.

To exhibit to his Grace a certificate of his having taken the degree of Master of Arts at the least, in one of the Universities of this realm, under the hand of the Registrar of such University, respectively, in pursuance of the forty-first canon.

In case he be not Doctor or Bachelor in Divinity, nor Doctor or Bachelor of Civil Law, he is to procure a qualification, as chaplain to some nobleman, or to some other person empowered by law to grant qualifications for Pluralities (which is also to be duly registered in the faculty office, in order to be tendered to the Archbishop) according to the *Stat. 21 H. VIII. C. 13.* And if he hath taken any of the foresaid degrees, which the statute allows as qualifications, he is to procure a certificate thereof in the manner before-mentioned; and to exhibit it to the Archbishop.

Form of a Title for ORDERS.

To the Right Reverend Father in God *Richard* Lord
Bishop of *London*.

THESE are to certify to your Lordship that I, *A. B.* Rector (or Vicar) of _____ in the county of _____ and your Lordship's diocese of *London*, do hereby nominate and appoint *C. D.* to perform the office of a Curate in my Church of _____ afore-
said, and do promise to allow him the yearly sum of _____ for his maintenance in the same, and to continue him to officiate in my said Church until he shall be otherwise provided of some ecclesiastical preferment, unless by fault by him committed he shall be lawfully removed from the same. And I hereby solemnly declare, That I do not fraudulently give this certificate to entitle the said *C. D.* to receive Holy Orders, but with a real intention to employ him in my said Church according to what is before expressed. Witness my hand this _____ day of _____ in the year of our Lord

The foregoing form may be used for the nomination of a parochial or stipendiary Curate, omitting the last clause.

FORMS of divers INSTRUMENTS, Of General U S E.

The following Form may be used for a Certificate of a Clergyman's having read the Common Prayer, and for his having performed other Things therein mentioned, as requisite to be done by him, upon his Admission to a Benefice.

MEmorandum, That on Sunday the _____ day of _____ in the year of our Lord A. B. Rector of C. within the diocese of *Winton*, and county of *Southampton*, did read in his Parish-Church of C. aforesaid, publicly and solemnly, the morning and evening prayer, according to the form prescribed in and by the book intituled, "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Usage of the Church of *England*, together with the Psalter or Psalms of *David*, pointed as they are to be sung or said in Churches; and the Form and Manner of making, ordaining, and consecrating of Bishops, Priests and Deacons." And immediately after reading the same, the said A. B. did openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to all things therein contained and prescribed; in these words following, *viz.* "I A. B. do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the book, intituled, [The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of *England*, together with the Psalter or Psalms of *David*, pointed as they are to be sung or said in Churches; and the Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons.]" Also that he did publicly and openly, on the day and year aforesaid*, in the time of divine service, read a certificate under the hand and seal of the Right Reverend Father in God, JOHN Lord Bishop of *Winton*, in the following Words [*the Cer-*

* (If done on the same day) but if on any other day within three months prescribed as above for reading the same, the certificate of the performance of these things may be made separately, as the Case shall require.

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tificate verbatim] and immediately after reading thereof, did in the same place, the congregation then present, read this declaration following, *viz.* "I do declare that I will conform to the Liturgy of the Church of *England* as it is now "by law established." And that on the day and year aforesaid, the said *A. B.* did read the Articles of Religion, commonly called the thirty nine Articles, agreed upon in Convocation in the year, 1562, in the Parish Church aforesaid in the time of divine service there, and did declare his unfeigned assent and consent thereto: And these things we promise to testify on our corporal oaths, if at any time we should be duly called thereto. In witness, &c.

Presentation to a RECTORY or VICARAGE.

To the Right Reverend Father in God *R.* by divine permission Lord Bishop of *P.* to his Vicar-General in Spirituals, or to any other person or persons, having or to have sufficient authority in this behalf; *J. S.* of &c. the true and undoubted patron of the rectory of *E.* in the county of *N.* and your Lordship's diocese of *P.* *Greeting:*

I Present to your Lordship, and to the Rectory and Parish Church of *E.* aforesaid, now void by the natural death of *J. N.* Clerk, the last incumbent there, and to my presentation in full right belonging, my beloved in Christ, *J. A.* Clerk, Master of Arts †, humbly praying that your Lordship would be graciously pleased to admit, and canonically to institute him the said *J. A.* to the Rectory and Parish Church of *E.* aforesaid, to invest him with all and singular the rights, members, and appurtenances thereunto belonging, to cause him to be inducted into the real, actual, and corporal possession thereof, and to do all other things which to your pastoral Office may in this case appertain or belong. In witness, &c.

N. B. Where the Benefice is valued at 10*l.* or above, in the King's books, the Presentation must have a stamp of Six Pounds Value: if under 10*l.* a Five Shillings stamp is sufficient.

Letters Testimonial for HOLY ORDERS.

To the Right Reverend Father in God *R.* by divine permission Lord Bishop of *P.* *Greeting.*

WHereas our well-beloved in Christ *R. M.* Bachelor of Arts, hath declared to us his intention of offering himself a candidate for the sacred Office of a Deacon, and for that end hath requested of us Letters Testimonial of his learning and good behaviour: We therefore, whose

† If a Minor presents, By the advice and with the approbation of *M. B.* Esq; my guardian lawfully appointed.

names

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names are hereunto subscribed, do testify, that the said *R. M.* having been personally known to us for the space of three years last past, hath, during that time, lived piously, soberly and honestly, and diligently applied himself to his studies; nor hath he at any time (as far as we know or have heard) maintained or written any thing contrary to the doctrine or discipline of the Church of *England*: And, moreover, we think him a person worthy to be admitted to the sacred Order of a Deacon. In witness, &c.

Letters Testimonial for INSTITUTION.

To the Right Reverend Father in God *R.* by divine permission Lord Bishop of *P.*

WE whose names are here under-written, testify and make known, that the Reverend *A. B.* Clerk, Master of Arts, Vicar of *B.* in the County of *C.* and diocese of *D.* having been personally known to us for the space of three years last past, hath, during that time, lived piously, soberly, and honestly: Nor hath he at any time (as far as we know or believe) held, written or taught any thing contrary to the doctrine or discipline of the Church of *England*. In witness whereof we have hereunto set our hands. Dated the day of _____ in the year of our Lord

A Resignation before a Publick Notary.

IN the Name of God, Amen, before you a Notary Publick, and credible witnesses here present, I
Vicar of the Parish Church of _____ in the county of _____
and diocese of _____ * for certain just and lawful causes me hereunto especially moving, without compulsion, fraud or deceit, do purely, simply, and absolutely resign and give up my said Vicarage and Parish Church, with all their rights, members, and appurtenances, into the sacred hands of the Right Reverend Father in God _____ by divine permission Lord Bishop of _____ or of any other whomsoever, that hath, or shall have power to admit this my Resignation; and I totally renounce my right, title and possession, in and to the same Vicarage and Parish Church, with all their rights, members and appurtenances heretofore had, and hitherto belonging to me; I quit them, and expressly recede from them by these presents: AND that this my Resignation may have its full effect, I do hereby nominate and appoint my beloved in Christ _____ and jointly and severally my proctors or substitutes

* If it be a Resignation upon a Permutation:

Being desirous to exchange my said Vicarage and Parish-Church for the Rectory of *M.* in the county of *D.* and diocese of *E.*

to

A P P E N D X.

to exhibit this my Resignation to the said Reverend Father, and in my name to pray that his Lordship would graciously vouchsafe to accept thereof, and to pronounce and declare the Vicarage of afore said void, and to be void of my person, to all intents of law that may follow thereupon; and to decree that an intimation of the said Avoidance may be issued to the patron thereof. In witness whereof I have hereunto set my hand and seal this day of in the year of our Lord One thousand seven hundred and

Witnesses, { *J. B.*
 { *D. G.*

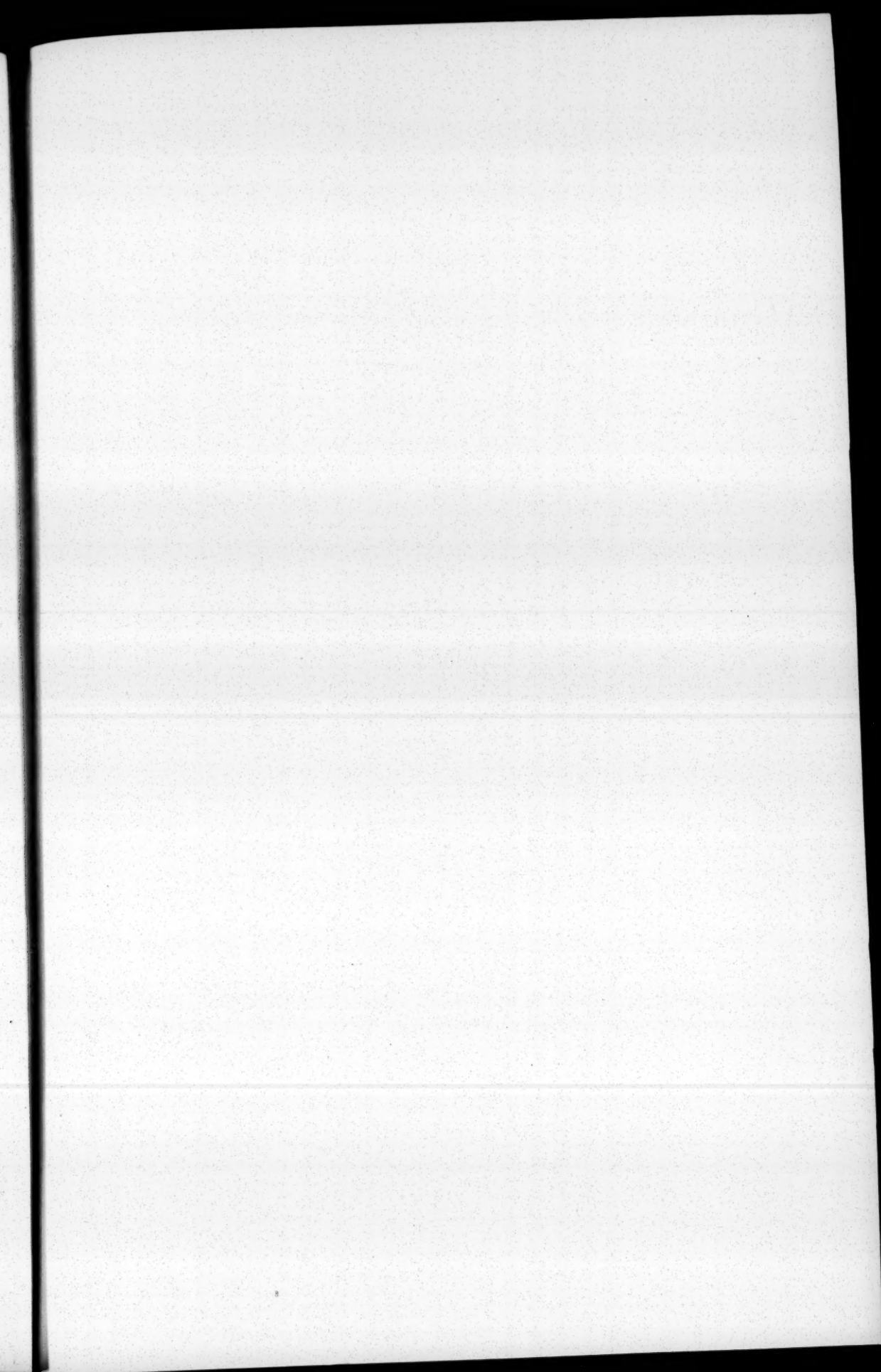
Resignation to a Bishop.

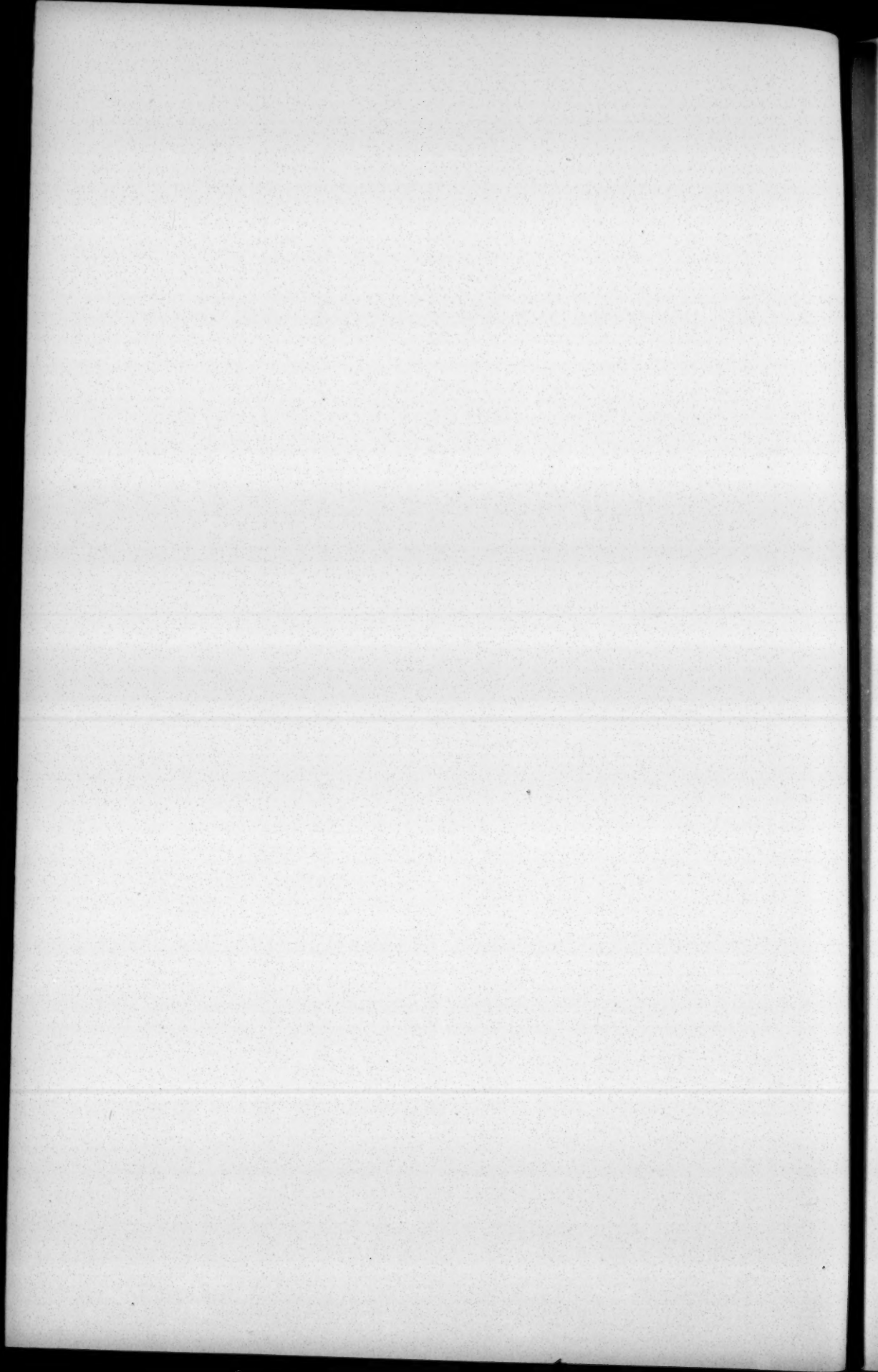
IN the name of God, Amen, Before you the Right Reverend Father in God R. by divine permission Lord Bishop of P. and credible witnesses here present, I W. H. Vicar of T. in the county of W. and in your Lordship's diocese and jurisdiction of C. for certain just and lawful causes me hereunto especially moving, without compulsion, fraud or deceit, do purely, simply, and absolutely resign and give up my said Vicarage and Parish Church of T. with all their rights, members and appurtenances, into your Lordship's sacred hands, with all my right, title and possession of, in, and to the same; I quit them, and expressly recede from them by these presents, humbly praying, that your Lordship would be graciously pleased to accept this my Resignation, and to pronounce and declare the Vicarage of T. afore said void, and to be void of my person to all intents of law that may follow thereupon, and to decree that an intimation of the said Avoidance may be issued to the Patron thereof. In witness, &c.

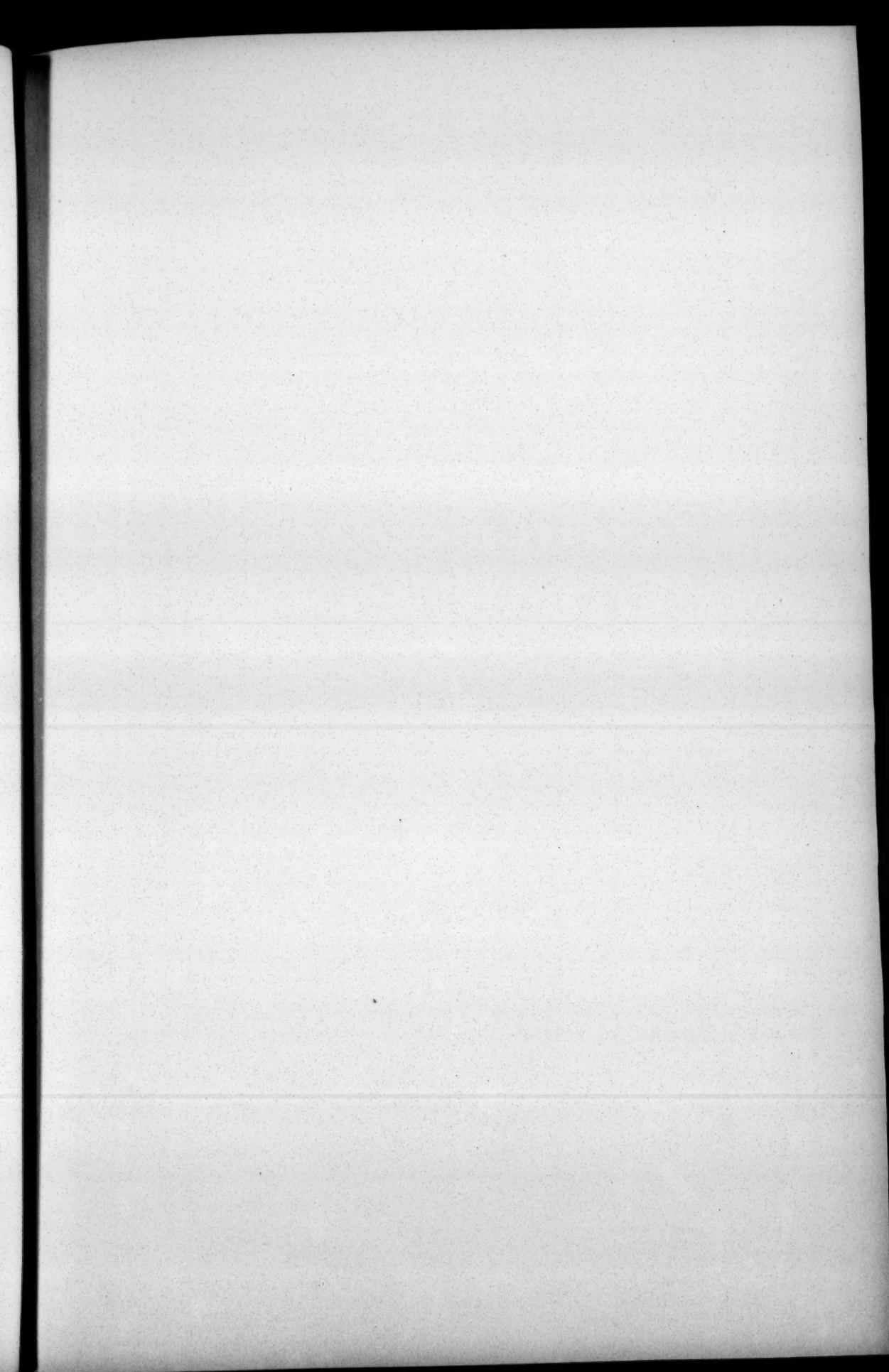
It is to be observed, that a Resignation is to be made to the Bishop or Ordinary, and not to the Patron, except the Church or Chapel be a Donative exempt, in which case it is to be made to the Patron, in the presence of a Notary Publick, and two credible witnesses. And in cases of exchange, or permutation of Benefices, on account of health, or other conveniencies, which the law allows, it seems to be the most adviseable for the parties to resign before a Notary, that their respective Resignations may be interposed before either of the Livings is declared void by the Ordinary; because it may be doubted, from the statute of the 31 Eliz. C. iv. § 8. whether a conditional Resignation be valid or not, if the words *purely, simply, and absolutely* be omitted.

28 OCT 62

F I N I S.







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lit. - Cyp. C.P. [Latin]
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